Phil. & Rel.

The Christian Century

PUBLISHED WEEKLY

Bethlehem Is Still There!
An Editorial

World Missions at Mid-Century
By Charles W. Ranson

Signs of Recovery in Korea
By Harold E. Fey

Christian Democracy in Africa
By Cecil Northcott

DECEMBER 12, 1951

In This Issue

CHARLES W. RANSON

concludes the series of articles on the present situation confronting Christian missions which began in our Oct. 31 issue and has appeared at weekly intervals since then. Dr. Ranson is general secretary of the International Missionary Council, with headquarters at 156 Fifth Ave., New York, N. Y. Born in Ireland, he was educated there and at Oxford University. He spent 15 years as a missionary in India, then joined the I.M.C. as research secretary in 1946. Two years later he was advanced to his present post. He is the author of *The Christian Ministry in India* and other books, as well as of large numbers of magazine articles, most of them bearing on missionary matters. The full list of contributors to this series of articles is: John Baillie (Oct. 31), Darius L. Swann (Nov. 7), Ralph A. Ward (Nov. 14), Hermann N. Morse (Nov. 21), Richard Shaull (Nov. 28), Theodore F. Romig (Dec. 7) and Dr. Ranson.

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Next Week

A special 24-page addition to the Century will deal with all aspects of the UMT bill to be introduced when Congress reassembles on Jan. 8. Invaluable for every citizen in reaching conclusions on this controversial bill, or preparing to speak on it.

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The Christian Century

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Coming Events

Nov. 22-Dec. 25. Worldwide Bible Reading Observance.
Dec. 12-13. Institute for Clergymen on Religion and Psychiatry, Sinai Temple, Chicago.
Dec. 12-14. National Council of Churches Division of Christian Life and Work Annual Assembly, Buck Hill Falls, Pa.
Dec. 12-22. Southeast Asia Student Christian Movement Leadership Workshop, Sukabumi, Indonesia.
Dec. 16. Chicago Sunday Evening Club; Frank C. Laubach, speaker.
Dec. 17. N.C.C. General Cabinet Meeting, New York.
Dec. 18. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; John C. Bennett, Quincy Wright, Douglas Auchincloss, speakers.
Dec. 23. Chicago Sunday Evening Club; Otto P. Kretzmann, speaker.
Dec. 23. Reorganized Latter-Day Saints Annual Presentation of the *Messiah*, Columbia Broadcasting System.
Dec. 23-Jan. 5. Southeast Asia Professors' Conference, Bandung, Java, Indonesia.
Dec. 25. Christmas Day.
Dec. 27-29. Midwest Midwinter Retreat (Camps Farthest Out), Austin Baptist Church, Chicago; theme: "God's Reach and Man's Search"; Glenn Clark, Norman Elliott, Glenn Harding, Elton Trueblood, speakers.
Dec. 27-Jan. 1. Student Volunteer Movement for Christian Missions 16th Quadrennial Conference, Lawrence, Kan.
Dec. 30. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Jan. 3-6. N.C.C. Division of Foreign Missions Annual Meeting, Toronto.
Jan. 4-11. Universal Week of Prayer.
Jan. 6. Chicago Sunday Evening Club; Harold Cooke Phillips, speaker.
Jan. 6. Epiphany.
Jan. 6-11. N.C.C. Department of Broadcasting and Films Religious Radio Workshop, Schenectady, N. Y.
Jan. 7. Pittsburgh and Allegheny County Ministerial Union Lecture Series, Pittsburgh; Prof. James L. Kelso, speaker.
Jan. 8. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; John C. Bennett, John M. Clark, Mordecai M. Kaplan, speakers.
Jan. 13. Chicago Sunday Evening Club; Henry Hitt Crane, speaker.
Jan. 15. New York Institute for Religious and Social Studies; John C. Bennett, Eugene J. McCarthy, Harold Taylor, speakers.
Jan. 17-24. Congregational Christian Council for Social Action Semiannual Meeting, New York.
Jan. 20-26. Church and Economic Life Week.
Jan. 21-24. Congregational Christian Missions Council, Cleveland.
Jan. 27-Feb. 3. Youth Week.
Jan. 28-30. Minnesota State Pastors' Conference, Minneapolis.
Jan. 28-Feb. 1. Chicago Theological Seminary 21st Annual Ministers' Week.
Jan. 29-31. Chicago Theological Seminary Alden Tuthill Lectures; J. S. Whale, speaker.
Jan. 29-Feb. 1. National Lutheran Council 34th Annual Meeting, Atlantic City, N. J.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVIII CHICAGO, DECEMBER 12, 1951 NUMBER 50

EDITORIAL

Catholics Threaten to Defeat Puerto Rican Constitution

ROMAN CATHOLIC Bishop James E. McManus of Ponce, Puerto Rico, has told communicants in his diocese to vote against the new constitution being drawn up by a 92-man commission if a clause prohibiting the church from getting its hands on public money is included. Protestants and Catholics have agreed that the document should incorporate the First Amendment of the U.S. Constitution and a clause specifically prohibiting direct governmental aid to religious or private institutions. The disagreement which has led Bishop McManus to urge defeat of the whole constitution unless the Roman Catholic hierarchy has its way rises over inclusion of an amendment to Puerto Rico's Organic Law passed in 1921. The amendment forbids direct or indirect use of public funds or properties for the benefit of any religious group or individual. Evidently Bishop McManus thinks that he could get around the words "direct aid," but that spelling out the obvious intention to prohibit any aid by using the words "indirect aid" would close the treasury to public support of Catholic education in the island. The San Juan *Diario de Puerto Rico* has termed the bishop and any other religious leaders who persist in demanding public aid for religious institutions as the price of their support of the proposed constitution "unpatriotic Puerto Ricans who try to destroy, through selfishness and mean ambition, the most glorious hour in our history." Come January 21 Puerto Ricans will decide for themselves whether they want this kind of Catholic domination. Unless, of course, Catholic pressure decides that for them beforehand by forcing the drafting commission to omit the 1921 amendment. If this should happen, Americans will know that their efforts to implant democracy in yet another area have failed. And they will know why.

N.C.C. Headquarters Choice Narrowed to Six Cities

AT ITS RECENT meeting in Atlanta, the advisory committee on location of the headquarters of the National Council of Churches eliminated from further consideration all cities except Chicago, Cincinnati, Cleveland, Columbus, New York and Pittsburgh. Studies of the suitability of the first five may be found by turning to issues of The Christian Century for August. Pittsburgh had not at the time of the Century's studies extended an invitation. Indianapolis, which was studied and reported on in the September 5 issue, has been eliminated along with some other cities, largely on the ground that racial prejudice in that community affects the treatment of minority races in hotels and restaurants and in community relations. It is a matter of question whether Indianapolis or any other city extending a serious invitation should have been eliminated without an on-the-spot survey by the headquarters committee. But now that the list has been reduced to six there can be no possible excuse for making a choice before the committee has visited and thoroughly canvassed the advantages and disadvantages of each. Helen Fleming, reporting in the *Chicago Daily News,* wrote that at Atlanta many felt it a foregone conclusion that New York would be chosen. We suspect that Miss Fleming picked up that tidbit around the council's press office. No indication that the preponderance of sentiment among the committee members for a middle western location, which was so clear at the New York meeting on September 20, has changed, has come to our attention. Beyond that, the mandate of the Cleveland Assembly still stands. The committee must "weigh carefully in [its] study the advantage and possibility of establishing such headquarters in an area reasonably adjacent to the population center of the United States." Protestants will not be satisfied that this directive has been carried out until the committee has seen for itself what each of the cities remaining under consideration has to offer and the city's spokesmen have been given a chance to present its case.

Saudi Arabia's Turn Next

WE ARE GLAD that the National Production Authority has approved the application of the National Mosque Foundation for sufficient steel and other scarce construction materials to permit completion of the Muslim mosque now being erected in Washington. This approval was given despite the fact that a number of Christian churches have been denied similar requests. Unquestionably an urgent need does exist for a mosque in Washington to provide a place of worship for the many Muslim diplomatic representatives now accredited to the U.S. government. There are other mosques in America but none near enough to serve Washington. We hope this evidence of good will will not go unnoticed in Muslim countries, where Christians sometimes find it difficult to obtain permission to build churches. Especially do we hope the Saudi Arabian envoy will call it to the attention of his otherwise friendly and hospitably inclined monarch.

For 15 years there has been a large American community in Dhahran. Now there are similar communities in Abquaiq and Ras Tanura. While permission has been given for organizing Christian congregations and holding Sunday schools in those towns, permission to build churches has not yet been granted. Indeed, the Christian pastor must still live outside the country in neighboring Bahrein and come by boat to care for his parishioners. This is not in the best Muslim tradition. One remembers that Caliph Omar refused to pray in the Church of the Holy Sepulcher in Jerusalem for fear his act would make it a Muslim shrine and deprive Christians of their prior claims to the holy spot. King Ibn Saud is a purist Wahabbi. He is deeply concerned to live up to both the letter and the spirit of the Koran. He would be carrying out the Prophet's injunction to care for "the people of the Book" by authorizing Christians in his country to build churches in which they might worship in their accustomed manner. America has now clearly demonstrated its concern to provide similar facilities for the Muslims in its midst. Now it is Saudi Arabia's turn to make places of worship available for its Christian residents.

Football Ethics Scrutinized

WITH this year's college football season at an end, the nation suddenly seems more interested in the morals of colleges with winning teams than in their triumphs. If a team is headed for one of the innumerable bowls, the question this year is not, Will it win? but, How did it get there? Who paid for it and how much? College administrators are everywhere on the defensive. The National Collegiate Athletic Association, which a year ago watched a mild "sanity code" tossed into the wastebasket because not enough of the colleges in its membership intended to make any pretense of observing it, now is admonished to hasten with a new, firm code of ethics that will "save the game." The commission of ten college presidents set up by the American Council on Education (see our November 28 issue, page 1365) continues to take testimony and hint that it is about to come forth with something drastic, something revolutionary, something that will wipe away the last taint of professionalism and commercialism. Last week the Carnegie Foundation for the Advancement of Teaching, which tried to do something about football excesses a score of years ago, published its annual report. In it the colleges were told they must shoulder most of the responsibility for the moral collapse in their athletic departments. Dr. Oliver C. Carmichael, former chancellor of Vanderbilt who now heads the Carnegie Foundation, asserted that these scandals have come because college faculties, in their professed desire to remain objective, have been afraid to espouse and teach moral values. There is some truth in this. But it overlooks a more important truth, namely, that in building up their football and basketball "powerhouses" by the methods widely employed the colleges *have been teaching* moral values—bad ones. Their readiness to shut their eyes to this fact is the principal cause of the mess in which they now find themselves. Teaching morals in classrooms won't get them out of this mess. If there is teaching to be done, it needs to start in their relations with the students who make up their teams and with the other students who know how the teams are made up.

Britain Makes Constructive Use of Atomic Energy

WHEN we were just about to give up in despair, word finally came that man is beginning to make an important constructive use of his ability to split the atom. At the Harwell nuclear research center in England, the heat which had been a waste by-product of the atomic pile has been piped into a building which contains 80 offices and is now heating that building at an estimated saving, over coal, of $7,420 a year. The British say there is no reason why this first successful experiment should not develop into an atomic heat and power distribution covering a wide area. In this country we have been given a few hints regarding the use of isotopes in medical research, but these have been vague and their importance doubtful. The Harwell development is concrete; it can have global significance in decentralizing industry from its dependence on former sources of power. Americans will rejoice that the British are putting their emphasis in nuclear research on this kind of use of atomic energy. It is good to know that somebody somewhere is not obsessed with finding new ways to blow us all sky-high. Why isn't the United States doing the same thing? Harold C. Urey, the Nobel prize winner who had so much to do with making the first atom bomb, says that the reason is that the men on the Scientific Advisory Commission which gives the Atomic Energy Commission its guidance are not interested in the possibilities for constructive purposes inherent in atomic fission. In a University of Chicago Round Table broadcast on November 25, Dr. Urey named President James B. Conant of Harvard and President Lee Dubridge of the California Institute of Technology as two members of the advisory commission who have recently pooh-poohed the idea that atomic energy has any peaceful potentiality. This is disheartening. Isn't there somewhere in the AEC someone willing to fight for more attention to the peaceful uses of atomic power? If the government and its present academic advisers remain indifferent, cannot scientists at large raise the issue in such a fashion that it will not continue to be ignored?

Methodist Reorganization Plan Presented

AFTER four years of study the Church Survey Commission which has been trying to discover how to make the Methodist Church a more efficient organization has presented its report. Its recommendations will be acted on by the denomination's General Conference at San Francisco next May. Regarded as a whole, this plan for overhauling the Methodist machinery would not, if adopted, bring many changes. The purpose is to end the overlapping of boards and duplication of efforts which everyone has known exist. But about all the new plan would do is to shove the existing boards, divisions, commissions and committees into a more coherent pattern. Some names would be changed and some functions shifted.

In the end there would be just about the same number of organizations with about the same sized staff occupying about the same amount of office space and doing about the same things they now are doing. One new board would be set up, a Board of Social and Economic Relations, largely to bring under official auspices the consideration of social questions which some Methodists feel has gone astray in unofficial hands. If any proposed changes could be called radical, they are the ones which recommend reduction in the number of bishops on denominational boards and in the number of denominational papers. The commission thinks the Methodists have been putting too much money into publications. It recommends turning the *Christian Advocate* into a family monthly, producing a couple of promotional house organs for pastors, and cutting down drastically on the printed matter sent out by the denomination's boards. It is optimistic enough to predict that in this way the church would save $319,855 a year. Well, maybe. American Protestantism generally should note this sentence in the commission's recommendations: "The Methodist Church should look forward to the eventual location of major general agencies within the central area bounded roughly by Chicago, St. Louis, Nashville and Cincinnati."

U.M.T. Fight to Open New Congress

CONGRESSMAN CARL VINSON of Georgia, chairman of the House armed services committee, announces that he will introduce the bill written by the President's commission to establish universal military training when Congress reassembles on January 8, and that his committee will start hearings the next day. This suggests a plan to rush UMT through before the country wakes up to what is happening. It also practically insures making UMT the first major controversial issue to come before the next session of Congress. . . . Metropolitan Josef of the Serbian Orthodox Church, mentioned in the letter from Clifford P. Morehouse on page 1439, has been released from prison after more than a year's detention. At the same time the Yugoslav government has announced that Marshal Tito will settle the case of Archbishop Stepinac, the imprisoned Roman Catholic prelate, "within one month." This foreshadows release on the basis of some agreement with the Vatican. . . . Another military man is being moved into a key diplomatic post. Washington announces that George C. McGhee is being relieved as assistant secretary of state for the Middle East to become ambassador to Turkey. Mr. McGhee's place will be taken by Colonel Henry Byroade, now on loan from the army to the state department for German-Austrian affairs. The *New York Times* says that Colonel Byroade "first came to the attention of General Marshall for his outstanding work in building B-29 airfields in China during World War II." Any airfields in the Middle East? Any connection between them and military direction of our policy there? . . . The Greek government has refused the Free Greek Evangelical Church permission to hold meetings in Lamia, where it has about 40 adherents. At the same time *Enoria,* bimonthly published by the Greek Orthodox Church, attacked church authorities for not suppressing activities of the Seventh-Day Adventists in Athens. It urges private groups to take the matter in hand "so that the lambs may be protected from the wolf."

Signs of Recovery in Korea

[EDITORIAL CORRESPONDENCE]

Pusan, Korea, November 21.

A WEEK in Korea is hardly sufficient to qualify a visitor to speak with authority on anything except his own ignorance. My impression, however, is that in this southern area a real beginning has been made toward recovery from the incalculable dislocation and disaster of war, but that this frail beginning could be swept away by a major change in fortune or shift in policy. Order is beginning to emerge from chaos and is enlarging its boundaries every day. The calamitous depreciation of the currency has been stopped, at least temporarily, and the *won* has actually gained a little in strength. Large numbers of refugees have begun to contribute at least partially to their own support. Education is carried on, generally on hillsides in the open air, always without sufficient books or supplies, always without adequate remuneration for the teacher; but something is being done. Church life is continuing, among refugees and prisoners of war as well as among the people who are still in their homes, with a vitality which defies incredible difficulties and puts to shame the comfortable standards of other times and places.

I

Pusan is crowded to suffocation. Mixed with its normal population are huge numbers of refugees. In addition, it is asked to house the Korean government, hospitals for the war-wounded, North Korean as well as South Korean, and the manifold activities of the principal port city of a country at war whose major source of supply is outside the country. Traffic on the main street of Pusan resembles truck movement on one of the main approaches to New York or Chicago. The vast flow of supplies continues day and night, almost without cessation. Crossing that flood on foot is as hazardous as trying to cross Fifth avenue against a red light. Even highly placed persons are said to find it almost impossible to locate as much as one room here. Missionaries leave their families in Japan or in the States.

When I arrived last week in the rain, a long line of people were waiting in front of the tiny Church World Service office of Henry Appenzeller, the Methodist missionary who is in charge of united church relief work here. They were seeking a chance to tell their needs for help in the hope they could get a card which might later be presented for clothing, when and if clothing becomes available. In the line were women carrying babies, old men and women, young people. In the small enclosure on the other side of the wall were forty or fifty other people. They were in even more obvious need, and were the people who had qualified for the supplies available that day.

The supplies were being used with the greatest care, not only because that is customary procedure but also be-

cause the temporary arrangement C.W.S. had been able to make to import supplies was running out and Dr. Appenzeller had been told it would not be renewed. Henceforth material aid must be sent through official channels. The reason given is that it would be impossible to supervise the number of voluntary agencies that would want to send representatives here, or to house the representatives. Neither the Protestant nor the Roman Catholic people here agree, but there seems to be nothing they can do about it. They feel that the voluntary agencies could supplement the civil assistance administration at important points. For example, little is being done for the Korean civilian wounded as a group, though individuals receive help in some instances.

One little boy, who was blinded and crippled when a bomb killed his family, has been provided for for four years by collections taken by our soldiers. Collections taken in the chapels of Pusan by army chaplains run around $400 a Sunday. They are used for the support of orphanages. I accompanied Dr. Appenzeller and the Korean chairman of the Pusan association of 14 orphanages one day when they distributed the Korean equivalent of $277 to eight of the orphanages. The number of children in the institutions ranged from 28 to 110. They were Protestant, Roman Catholic, Buddhist and private agencies. In all the standards of cleanliness seemed to be well above the average, and I got the impression that a notable job is being done with limited means.

The collection of funds and other help for orphanages is encouraged by the chaplains of all the services, here and throughout Korea. The Happy Mountain Orphanage here is being run by the civil assistance administration of the army, and houses children who have been hurt in combat in this war. It is soon to be turned over to the Republic of Korea, but voluntary contributions may be expected to continue as long as the army is here. All Protestant contributions in service chapels are channeled through Church World Service.

II

On Sunday I took the boat to Kojedo, a large island about 60 miles from Pusan, which was formerly populated rather thinly by Oriental standards. Now it has several times as many refugees as the original population, and an even larger population of prisoners of war, Chinese as well as North Korean. A voluntary program of literacy education, using the Laubach method, is being carried on among the 25 per cent of the prisoners who are illiterate. Classes for the main body of men discuss the ideals of democracy, give vocational training, show movies, conduct discussions. Part of the result is that in probably more than half of the prisoners a marked change of attitude has occurred toward the United Nations and the issues of this war. United Nations flags, made by the prisoners and hung by them without coercion or reward, are seen in most of the compounds. United Nations Week was celebrated here with style through dramatics and in classes and U.N. displays. I got the impression that a very important part of the struggle for the minds of men is going on right here in these stockades, and that democratic principles are more than holding their own.

We visited Changsongpo, until last year the only town on the island which had electricity. A great many refugees from the north have settled there. We saw a primitive factory for weaving rayon cloth which had been started by a northern refugee and is now employing a number of people. Other enterprises have been launched. The refugees have built their own homes (many of them individual huts), several primary schools, six middle schools and several churches. Official investigations substantiate our impression that in one year these people have made a remarkable start toward a new life. They show that the North Korean refugees, on this island at least, have become widely dispersed and a large proportion of them contribute to their own support. There is a shortage of manpower, and so the refugees help the local women in the rice paddies. Some of the refugees have taken to fishing. Some are running a rope factory.

A few are still living in tents, but most are in semipermanent huts made by their own hands. The refugees still are getting free grain rations in most cases, and in spite of their efforts to support themselves they need this help. Clothing is still in short supply and in great demand. Any kind of garment is greatly prized, and every piece of cloth is carefully used. About half the refugee children of younger years attend primary schools, and in Changsongpo and other towns a third of the children in school are from refugee families. The church-established schools are filling a real need, but there is also need for more public schools —many more. It must be emphasized that circumstances are probably more favorable on this island for the settlement of refugees than in many other places, but the use they are making of opportunities, once there are opportunities, is encouraging.

III

Before I left Kojedo, I had an experience which I can still hardly believe. At 6:15 in the morning, just as dawn was breaking and long before sunrise, I took part in a prayer meeting attended by 6,000 prisoners of war, formerly soldiers in the Communist armies of the north. This meeting was not held for the benefit of any visitor; it happens every morning in that prisoners' compound! The attendance in the compound I visited in company with Chaplain Harold Voelkel and a security officer is larger than in any other similar area, but meetings like this are held all over this huge camp every morning.

What singing! Imagine those thousands of men's voices greeting the dawn with "Leaning on the Everlasting Arms," "Nearer, my God, to Thee," and "This is my Father's World." Hear them singing "Onward, Christian Soldiers"—a song which was forbidden by the Japanese—and other hymns that are familiar to the Christian world. Then remember that these men were recently marching under the hammer and sickle of communism. What brought about this change? A humanitarian and democratic policy of treatment of prisoners of war, obeying the spirit as well as the letter of the Geneva Convention—that is one thing. An intelligent educational program based on respect for man as man, regardless of his color, is another. And the devoted work of a remarkable body of chaplains, Protestant and Catholic, under Chaplain (Lieut. Col.) Floyd W. Shiery, is another. In a typical week, attendance at religious services conducted by these men will average

over 50,000, not counting the early morning meetings for prayer. These were organized by the prisoners themselves, and were in progress when the first chaplain arrived. In all the world, is there a manifestation of the power of the Christian faith to compare with this? H. E. F.

Bethlehem Is Still There

THIS CHRISTMAS of 1951 does not find a world at peace. Yet it promises to be a world in which there is less open warfare than a year ago. For a day, the guns fell silent along the Korean front. No one seems to know on whose orders. Perhaps there were no orders. Perhaps the soldiers, sick of bloodshed, gave themselves their own cease-fire command. And even though the informal truce ended when orders to resume firing came from the high command, as Christmas nears there will be less and less fighting, and the hope of a coming armistice will fill every mind.

On the western edge of Asia there is enough of an armistice so that, presumably, the lines will open to let the worshipers pass through to Bethlehem. There, in the ancient Church of the Nativity, there will be all the traditional pushing and crowding and the hot candles and the incense and the chanting of the priests as the Christmas Eve service unfolds. Once, and for a long time, Turkish soldiers were stationed there to keep the various Christian sects from tearing each other to pieces. Then came the British police. Now order will be preserved by Israeli patrols. And a good thing too, for there is no brotherly love of Christians at the shrine where, legend says, Jesus was born.

To multitudes tormented by despair the year will bring no more blessed encouragement than the reminder at this season that Bethlehem is still there. Despite all man has done to make this a wilderness of misery and fear and brutality through his ruthless pursuit of power, for a few hours here as the year is dying the eyes of those who long for a new assurance will turn to the little town on the Judean hillside and give thanks. Perhaps, as some scholars tell us, the Bethlehem stories are only beautiful myths. Perhaps there was no crowded inn, no shepherds, no magi, no angel host. Perhaps the Holy Birth took place in Nazareth, where Jesus grew up in Mary's household and Joseph's carpenter shop. Perhaps. Perhaps. Let the scholars go on with their surmising. Nevertheless, Bethlehem is still there. And it always will be there, the spot to which longing men can look as each Christmas returns for "tidings of comfort and joy."

Bethlehem is there as a great fact, the greatest of all facts, in history. It is this fact, and the meaning found in it by faith, which has set Christianity apart from all other faiths. For Christianity rests on the affirmation that at a definite moment in history the divine entered into human experience in the form of a child, "born of a woman, born under the law." God, by whom the worlds were made and are sustained, "was in Christ." It happened, and because it happened history divides at the moment of that birth. Those letters, B.C. and A.D., are more than a device for the calendar-makers. They are a testimony to the most important event in the human record. "The hopes and fears of all the years" met in Bethlehem. What went before was preparation; what has come after has been a faltering, fumbling and often tragically foolish effort by men to understand that event and to apply the revelation of the mind and will of God which it contained to their own desperate needs.

Bethlehem is there as a great symbol, the ultimate symbol of man's relation to the Eternal. There is always danger lest, in looking at Bethlehem, at the helpless Babe and the encircling adoration, we shall be lost in a sea of sentimentality. In our sentimentalizing we have so nearly debauched Christmas that the hucksters have all but made off with the Holy Festival. But the symbol is still there. It is a symbol of a universe that is not indifferent to man and his fate. It is a symbol of a God who, despite his ineffable glory and the mystery by which he is veiled from our finite eyes, still pierces through to show himself to us in an incarnation we can comprehend. So Bethlehem is a symbol of love, deny it though we do in most of the acts of our tormented days. Our two great symbols are the star and the cross. We resort to the symbol of the cross more often than to that of the star because of that preoccupation with tragedy which is so much a part of our heritage. But the Bethlehem symbol had to come before there could be a cross.

Bethlehem is there as a great judgment on the ways of men. That is the other side of its revelation of love. The incarnation is love; it is also judgment. Bethlehem has been judging the motives, the ambitions, the deeds of men ever since the birth of Jesus. From the hour when those with divine insight could begin to say of this event, "God hath spoken unto us by his Son," the judgment has never ceased. Hardly a century after he had been rejected, those who knew what his life had been were beginning to testify: This was the way, this was truth, this was life. Every such affirmation brought man, in his acts, in his pride, in his consortings, in his imaginings, to judgment. Bethlehem, on Christmas Eve, is more than a shrine. It is a hall of judgment. And who can stand justified at that bar?

Bethlehem is there as a great hope. It is, in truth, a "light to the Gentiles," and it is almost the only light we have left. The incarnation of God in Christ has always been man's light of hope. It is that which has produced Christian missions and made them an evangel—good news—for the transformation of whole peoples. Our readers may discern an unusual emphasis on Christian missions in this Christmas number. It is placed there deliberately because of a conviction that missions furnish the way in which supremely the church acts as the projector of the Christian hope. Nor is it any wonder that Dr. Ranson's searching study of the missionary enterprise as it stands today—by far the most searching we have seen—should find that it begins at no beginning and can come to no end until it has made terms with its eschatology, which is the Christian hope. Yet Dr. Ranson, honest man that he is, goes on immediately to ask whether we really know what that hope is and are therefore ready to lift it up as a light to others.

The question is supremely important in such a hopeless world. Thank God, when we attempt to answer it, Bethlehem is still there. And the meaning of Christian hope is still to be sought, and found, in Bethlehem.

The World Mission at Mid-Century

By Charles W. Ranson

MILITARY STRATEGISTS are sometimes accused of preparing for the last war rather than the next one. The same danger besets those who are concerned with Christian strategy and the shaping of missionary policy. But the perils of assuming that we can anticipate the future are no less great. The planners and the strategists, in both church and state, are in perpetual danger of that *hubris* which results in the arrogant delusion that mortal men can play Providence. History eludes those who would impose upon it the tidy outlines of a predetermined pattern. A sense of its subtle and delicate texture should warn the would-be interpreter to tread softly. And, if he be a Christian, he has even more powerful reasons for observing a decent humility. He knows that the wind bloweth where it listeth, that God's ways are not our ways, and that he must therefore resist the temptation to measure spiritual progress by secular standards or to plan Christian strategy on the assumption that "man is the master of things."

The dramatic expansion of the Christian church which marked the "great century" of missions took place in a world which, for the most part, no longer exists. Political, cultural and economic changes have transformed the environment in which the church pursues its missionary calling. External revolution has been matched by changes no less revolutionary in the life of the church. Missionary policy has been illuminated by new theological insights. The rise of the younger churches—itself the greatest achievement of the missionary outreach of the older Christendom—has involved radical readjustment in both methods and relationships. The church is only beginning to learn how to express its ecumenical reality, and it has a long way to go.

Then and Now

Let us glance at some of the changes in the environment, the inner life and the ecumenical relations of the churches which have a bearing on the world mission of the church as it faces the second half of the 20th century.

The 19th century was an era of comparative peace. There were, to be sure, sporadic outbreaks of violence in many parts of the world, there were local wars now and again. By contrast, this generation lives under the constant threat of a general war of unprecedented violence. The old framework of political stability has entirely disappeared and any disturbance, however remote, may be the signal for a universal conflagration. The 19th century notion that the future was more or less predictable may have been an illusion, but it did not paralyze action as does the 20th century assumption that everything is provisional and tentative.

The 19th century was a period of relatively easy communication. The conditions under which people traveled about the world were perhaps less comfortable and the means of conveyance were certainly less swift than they are today. But there was, in fact, much greater freedom of movement. Passports had not been invented, and no one had begun to think of the elaborate bureaucratic devices which are common today for impeding the movement of the would-be traveler. The multiplication of controls is but one symptom of the growing suspicion with which governments tend to regard the presence of the alien and the stranger within their gates.

The 19th century was a period of accumulating wealth in the West, and particularly in western Europe. Great Britain, for example, was the home of an expanding industrial economy, and the peak of that expansion was not reached until just before the First World War. Not all the wealth of western Europe, of course, went into the propagation of the gospel. But Great Britain and the countries of northern Europe played a predominant part in the expansion of the church overseas because their churches functioned within a prosperous and expanding economy. There is little need to point the contrast between those halcyon days and the present state of the economy in all the countries of western Europe.

Political Power Shifting

A similar contrast is visible in the political sphere. In the 19th century the dominion of western Europe was virtually unchallenged throughout the world. Europe held the East in fee, and not only was her political ascendancy complete but such was the prestige of the West in the countries of the East that there was very limited cultural resistance to Western influences. So far as missions are concerned there were, of course, two sides to this medal. But there was undoubtedly one side which favored Christian expansion. The amiable neutrality of most Western regimes, plus the prestige which normally attached to a white skin, smoothed the path of the missionary. (The other side of the medal—the identification of the missionary and his message with the dominant political and cultural influences of the West—must not be overlooked, though it is not our immediate concern here.)

The political revolution has changed all this. Only the vestigial remains of Western empire survive in Asia, and in every part of the world the Western claim to political and cultural domination is repudiated. In those Asian countries which have already achieved political sovereignty, the newer nationalism is cultural rather than political. Thus at the very moment when Christianity has a chance of being judged on its merits, rather than seen mistakenly as an appendage to the Western political domination, it is faced with a very considerable stiffening of cultural resistance.

Yet another element in the changed environment of the world mission is worthy of notice. The 19th century expansion of the church took place in conditions which favored the church's entry into a wide variety of social service. In most "missionary" lands the church was the pioneer in education, medical service and many other forms of philanthropy. Only gradually did the state assume

responsibility for these services to the community. In some parts of the world it has as yet assumed only a very limited responsibility. In Africa, for example, primary education remains very largely in the hands of the churches. In many parts of rural India the closure or removal of mission hospitals would mean the denial of any kind of medical service to large numbers of people. The fact remains, however, that the steady and unchallenged growth of the concept of the welfare state must inevitably affect the traditional methods of Christian philanthropy and witness as practiced by missionary societies. It remains to be seen whether there will be any place at all for the welfare church in the welfare state.

George M. Trevelyan, the eminent historian, has said that man changed more in the last hundred years than in the previous thousand. And the end is not yet, for we are still in the midst of revolutionary movements, the outcome of which no one can foresee. Here I have done little more than hint at some of the changes which have a bearing on the missionary expansion of the church. The church today fulfills its universal mission in a world which is barely recognizable as the same place in which the modern missionary movement was born at the turn of the 18th and 19th centuries. This is the first and most obvious ingredient in the complex crisis which today confronts the world mission. But it is not, of course, the only one. There is much domestic disquiet in the missionary movement.

Domestic Disquiet

All questions are ultimately theological. There is growing recognition within the missionary enterprise that the difficult questions of practical policy thrown up by the changes in the environment of the church can only be answered, and indeed can only be rightly formulated, when they have been placed in their proper theological context. The missionary executive who fails to ask the right theological questions is almost certain to make the wrong practical decisions. One of the most important domestic developments in the organized missionary movement is, therefore, the widespread revival of theological concern. Fundamental questions are being asked with a new seriousness and with a clear recognition of their bearing upon strategy.

No question has been asked with greater earnestness and persistence in missionary circles in recent years than: What is the gospel? Fifteen years ago Hendrik Kraemer's great book, *The Christian Message in a Non-Christian World,* threw the missionary world into a paroxysm of debate as to the nature of the Christian message and its relation to the non-Christian faiths. Kraemer was, in fact, giving powerful expression to what has since become the central trend of biblical and theological scholarship and of much missionary thinking. It has since become clear that the two main points of view which found expression during the controversy provoked by the Kraemer book were not so radically at variance with one another as they appeared to be at the time.

There has been a steady convergence of conviction concerning the positive content of the Christian faith. If there are still people about who interpret Christianity as a "way of life" or a system of "universal and sublime truths and ideals," they do not appear to be very articulate. On the other hand, one meets many who display the most profound interest in the meaning of the apostolic gospel and who think habitually in terms of "biblical realism." My own impression, for what it is worth, is that there is far more eager inquiry on these basic issues among those who are concerned with the missionary expansion of the church than there is among the ordinary rank and file of the home ministry. The reason is obvious. In face of the startling changes in the setting of the missionary task today, only the most stubbornly myopic of missionaries can fail to see the necessity for the most radical re-examination of the message they proclaim and the methods of its communication.

Culture and the 'Given Word'

The course of events in China has provoked, among ex-China missionaries and others, the most heart-searching examination of the attitudes and practical methods which have dominated the missionary approach to that land. We have all been forced to ask with a new urgency: Have we, in China and elsewhere, tended to confuse the essential and unvarying message, the "given Word," with those variable elements which derive not from the gospel itself but from that Western culture through which it has found expression in the older Christendom? Similarly in Africa there have been of late some evidences of disquiet on this same point.

It would be misleading to suggest that the Christian population of Africa, missionary and national, is in a state of agitation on the subject. Nevertheless, it is the fact that one or two thoughtful voices have in recent months given expression to a deep concern as to the suitability of those Greco-Roman forms of Christian expression which have been and still are the media through which the faith is transmitted to Africa. They point out that the African mind finds the characteristic Hebrew approach to religion —with its immediacy, concreteness and absence of generalization—more congenial than the traditional habits of thought and expression which derive from Greece and Rome and have left their mark so powerfully upon the Christianity of the Western world.

Answers Unknown or Inadequate

It is important to notice that while some of these new theological questionings have been immediately provoked by external circumstances, they cannot be accounted for solely by such outside stimuli. They are also in part due to a genuine revival of theological interest. There is a widespread determination to get back to essentials. There is a very striking convergence of thought between those who are wrestling with the practical questions of missionary policy and those whose interests are primarily theological. One of the most interesting discoveries we have made in connection with the International Missionary Council's study of "The Missionary Obligation of the Church" is that the theologians and the "men of affairs" are asking precisely the same questions.

At no point is this more apparent than in the field of eschatology. It is increasingly recognized that we shall not find answers to some of the most perplexing questions of contemporary missionary practice until we achieve a new clarity as to the Christian meaning of history. What do we

expect to happen as a result of the missionary preaching of the church? What is the meaning of Christian hope—within history and beyond history? And what is the relation of this hope to our missionary vocation? There is a sense in which the contemporary crisis of missions derives from a recognition that we do not really know the answers to these questions, or at least that the answers we conventionally offer are totally inadequate.

To interpret this revived interest in eschatology merely as a form of escape from practical problems that have grown too difficult for solution is totally to misinterpret it. These questionings are, rather, the result of a new realism which recognizes the catastrophic nature of history and seeks an answer to it in the light of the fullness of the Christian revelation and the Christian hope. They are an attempt to submit the whole historic enterprise of Christian missions to the judgment of the word of God.

Expressing the Ecumenical Reality

Yet another element in what one may call the domestic crisis of missions derives from our failure to give adequate expression to the ecumenical reality of the church. Let it not be forgotten, however, that it was the missionary awakening that restored to the church the conception of its ecumenical character, which had been largely lost at the time of the Reformation. It did this in the most practicable possible way by thrusting out into the *oikumene,* the inhabited earth, to proclaim the gospel to all the nations. The result of this outgoing has been the creation of a series of churches, supranational in character and spread throughout all the earth. It has not been the creation of a "world church."

That term lacks both historical meaning and theological precision. The missionary outreach of Protestantism has taken place within the historical limitations of a divided church, and the younger churches which are its chief result and glory bear upon their life the stigmata of that division. The problem of expressing the ecumenical reality of the church is twofold—both horizontal and vertical, so to speak. On the one hand it is the problem of giving expression in local situations to the essential unity of the one holy, catholic and apostolic church. On the other, it is the problem of discovering the right relationship between older and younger churches within the existing historical framework. In the briefest terms, this problem may be summarized as follows: Is the relationship between older and younger churches adequately expressed through the historic forms of missionary activity and through the agencies commonly known as mission boards or missionary societies? Or is there some other form of organized relationship which would give more adequate and wholesome expression to the ecumenical reality of the church?

Intelligence Needed as Well as Grace

These questions are being posed with a new persistence on every hand—within the younger churches, within the older churches, within the organized missionary movement itself. To raise them is to raise at once a whole crop of subsidiary but very important questions. What is the function of a missionary society? How can the Christian benevolence of the older and wealthier Christendom find expression as a symbol of the ecumenical reality of the church without pauperizing, either financially or spiritually, the younger churches? How far must a missionary lent by an older church to a younger adapt his standards of living to the economic necessities of the country and the church to which he goes? Have we been sufficiently alive to the dangers of saddling relatively feeble younger churches with equipment and expenditures which strangle their life, constitute too heavy and too secularizing a burden, or destroy their real Christian mobility? These are but a few of the perplexing, and as yet largely unanswered, questions that are being raised within the contemporary missionary enterprise. Merely to formulate them makes clear that those who today turn their hand to missionary service need not only the essential Christian graces but keen and disciplined intelligence.

Yet we must beware of being so hypnotized by our unresolved dilemmas that we fail to see the burden of the world's unmet need, the magnitude of the unfinished missionary task, and the challenge which God is offering to the whole church in that need and that task.

I have in recent months spent a great deal of time reading documents which have attempted to analyze the causes of the debacle in China and to interpret the lessons which may be learned from the recent history of the church in that land. I confess that I have been unable to discover in all these documents a single insight regarding missionary policy and practice which has not been repeatedly advocated during the past twenty years. The "lessons of China" are not new lessons. He who runs may read them in the reports of the great world meetings of the International Missionary Council, in the recommendations of I.M.C. research, and in the resolutions of national Christian councils and conferences of missionary societies in every part of the world.

A Crisis of the Will

I have found myself asking whether the real crisis of Christian missions does not lie in this very fact. We have failed persistently through the years to implement those secondary insights which have been given to us in our corpórate thinking about the nature of the world mission. Perhaps because of our failure in obedience we have been denied that commanding word which will give a new sense of prophetic purpose to the whole missionary enterprise. I have found myself echoing the familiar words of John Drinkwater:

> Grant us the will to fashion as we feel,
> Grant us the strength to labor as we know,
> Grant us the purpose, ribbed and edged with steel,
> To strike the blow.
>
> Knowledge we ask not—knowledge Thou hast lent;
> But, Lord, the will—there lies our bitter need.
> Give us to build above the deep intent
> The deed, the deed.

We have too often been inhibited by inertia and paralyzed by inherited prejudice. We have been more successful as salesmen than as statesmen. Our propaganda at home has often crippled our progress abroad. We have built up vested interests in emotional piety and have sometimes been more concerned to catch the mood of a supporting constituency than to safeguard the health and nurture the growth of a younger church.

It is at this point that, I believe, the sternest judgment of history will fall upon the contemporary missionary movement. It is here indeed that the present judgment of God is upon us. It may well be that what the Lord our God most requires of us at this time is a penitent re-examination of those things in which we have failed in simple obedience—the insights we have ignored, the convictions we have not had the strength or the courage to apply. This will undoubtedly be a hard road, a veritable *via dolorosa*. But it may well be the road that leads to resurrection and renewal, not only for the missionary movement but for the whole church militant.

It is thus my deepest conviction that what God requires of us is not some stupendous missionary strategy, not some pretentious piece of central planning, but a humble return to the Word of God wherein we meet once more our Judge and our Savior, and receive afresh our mandate and our marching orders.

Christian Democracy in Africa

By Cecil Northcott

A MAP of the world showing the predominant religions was recently produced by a British cartographic group. Christianity was given a red label. But not a single pinhead of red was allocated to the Gold Coast, because the three and a half million animists there easily outnumber the 640,000 Christians (1948 census figures). Yet traveling through the Gold Coast you get a strong sense of a Christian occupation of the land.

In every village and country town there are either Presbyterian or Methodist churches, sometimes both, and sometimes a Roman Catholic chapel too. All together there are 3,000 Christian churches. The Methodist Church and the Presbyterian Church in the Gold Coast have some claim to stand among the most mature "younger churches" of Christendom. They answer all the canons of church growth and polity. Long ago they ceased to be dependent on the missions which gave them birth, though they still accept missionaries for special assignments in colleges and schools. Divided geographically between a Gold Coast section and an Ewe section, the Presbyterian Church owes its life to the remarkable pioneering work of the Basel and Bremen missions. It now has mission associates from Scotland and from the Evangelical and Reformed Church of the United States.

Methodism in the Gold Coast is almost entirely the child of British Methodism, of which it is still formally a part. The combined Methodist and Presbyterian communities number about 300,000, while the Anglican Church totals 34,000 and the Roman Catholic 300,000. The rate of Christian increase since 1931 has been remarkable—over 126 per cent, if the 6,000 of the American Methodist Episcopal Zion mission and the 3,000 of the Assemblies of God are counted in.

Missions Show Impressive Results

All this looks very impressive, and it is impressive when the short space of 130 years of Christian work is considered. I talked with an old Methodist minister, aged 85, who remembers the early days of missionary slogging on foot through the bush, the quick deaths, the sad funerals of man after man cut down by disease. I worshiped in a great church in Accra whose every timber was carried up from the shore on the heads of Christian women. I watched this immense congregation, half speaking English and the other half the Ga vernacular, with here and there knots of illiterate women. There were 170 young people in the choir. After the service 30 mothers, dressed in richly colored robes, carried their infants up to the minister for baptism.

Beyond Kumasi, the capital city of the Ashanti people, grown rich from cocoa farming, I went to a village morning service in a diminutive wooden chapel wide open to the heat-heavy air. Two chocolate bundles of nakedness sat on the pulpit steps, and another wandered up and down the aisle. A row of young mothers were feeding their babies. In the middle of the sermon a woman burst into song and the congregation took it up in lyrical Fanti. Three rows of young men formed a choir. A handsome young fellow in an elegant robe gave out the notices and appeared to be the leader of the church. Three years ago, I learned, he was converted to the Christian faith, and today's enthusiastic congregation is the result of his activity. He is a loyal helper of the catechist in charge of the area, prepares people for church membership, but cannot become a member himself, for he has two wives.

Looking Beneath the Surface

This is the sort of personal problem the church is faced with all over the Gold Coast. It is a land where the hundreds of lorry drivers who bump uncomplaining passengers over dirt-track roads through the bush plaster their vehicles with pious inscriptions but will trick the unwary about the fare. The political parties open their meetings with prayer but are not above corruption behind the scenes. Within the church itself Christianity has become an accepted veneer. All too few marriages are blessed in church even among Christian people, and extravagant wedding and funeral expenses destroy the sanctity of the ceremonies. In its anxiety to use English—the open door to advancement of every kind—the church has neglected the vernacular tongues. As a consequence, public worship is often unintelligible to half the congregation and Christianity is equated with a mere form of words.

For many years the Christian ministry in the Gold Coast has failed to attract men from the abler ranks. Nearly every man of standing in the country owes his education and his chance of development to a Christian school. But as a vocation the Christian ministry fails to

recruit the best. The reason is fundamentally an economic and family one. The young man who is a doctor, lawyer, civil servant has probably risen to his position because his family backed him with money, and he may now be repaying them from his earnings. Often a young man in a Christian teacher-training college hears the call to the ministry, but it is quickly stifled at a family palaver, with the result that the intake to the ordained ministry is from the catechists almost entirely. At present the Methodists have one ordained man for every 2,000 church members, and there are only 17 men in training at the combined seminary of the Presbyterian and Methodist churches.

In a National Revolution

This is the church that is faced with the onward sweep of a nationalism which is leading to a democratic African government. In a very real sense the Christian church itself is the author of this nationalist revolution. It has preached freedom and equality and the infinite worth of every human person, and Christianity has become a native part of the Gold Coast people's life. Particularly in education, the churches have drained their resources during the past hundred years. They have set up schools, and ministers have become school managers. With the coming of an efficient modern government, afire with zeal to provide state-supported universal education, the church's direct participation in education is bound to pass. Next year the primary schools will come under state control. Unless the church is wise in its tactics, there may be a long wrangle ahead between it and the state on this question.

The question of church and state is a new one for the Gold Coast, and for some time there will not be a head-on collision. But the familiar forces are already taking their familiar positions. The Roman Catholics are announcing where they stand in regard to their own children and are demanding state support for denominational schools in the reorganization of the system. The wisest Protestants believe that the Christian move and the one that would best serve the rising new nation would be a gradual withdrawal from the entanglements of education, provided the basic elements of the Christian faith are taught in the schools. This compromise should be workable in a land that is familiar with British methods and looks to the British system of religious education in public schools as a guide and possible pattern.

Secularism at Work

But will all this mean a Christian democracy in this part of Africa? Anyone who would answer that question must assess the forces of secularism in a land where the word is rarely heard but the thing is rather powerfully present. A village Methodist church will be emptied of its youth on a Sunday morning because Mr. Nkrumah's Convention People's party is having a meeting. Educated young people drift away from the church, leaving it to the "illiterate mammies" and the old men. A hard materialism is creeping in, which judges a man by the amount of salary he receives and subjects every standard to that of money. The peril of bureaucracy is already at hand: every student in the new University College is on a government scholarship and is booked for a government job—so short is the machinery of state and administration.

For a hundred years the churches of the Gold Coast have set the pace of life there, creating a sense of community and rearing up men and women of fine Christian character. But the thunder of the new nationalism is splitting the land wide open, and the race to become a modern state is so swift and revolutionary that the church may be by-passed and left in a quiet enclave of isolation. I do not think that is likely to happen, because many of the bolder spirits are as keenly Christian as they are nationalist. One left-wing young man told me he was a churchman and a nationalist and got his faith in freedom from the Bible. Stranger things have come out of Holy Writ! I felt he had his feet in a firm place. I also discovered zealous party men inside the churches. There is hope for a Christian democracy in the Gold Coast.

The church has two immediate contributions to make to this part of Africa. First, it must free itself from the entanglements of educational administration. If it does that it may recover the energy for evangelism. Six hundred thousand Christians and three and a half million animists —that is a clear call to missionary advance. Second, the church must achieve unity. That much to be desired goal must be striven for not because it might create a Gold Coast church and so please the nationalists, but because it is a Christian aim and one that would be a signal gift to an African democracy.

'Include Me Out'

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice by the papers that the month around Christmas is the time when the bookselling business goes into high (that is, as high as it gets in these comic-strip and television days). So, as I always want to be in the swim, I am making this letter a Special Literary Supplement.

There are two kinds of books on which I am completely fed up. So far as I am concerned, the market for them has reached what is called, commercially, the "saturation point." Humidity 105 per cent. About both these classes of books I can repeat fervently the immortal words Samuel Goldwyn is reported to have used when he was rejecting something, "Include me out!"

One may be called the "Mamma was a Moron" school of literature. This blight evidently began many years ago when some dejected writer sat among a heap of rejection slips and thought of his queer, eccentric relatives. Then the thought came in a flash, "There's gold in them hills!" So there was, and he minted it into legal tender. One of the earliest, and by a hundred miles the best, of this type of writing was *Life with Father,* by Clarence Day. There was this slight difference between that book and the others: it was written by an artist, a genius. There was also a lot of good entertainment in *Cheaper by the Dozen,* the saga of the Gilbreth family. Then, alas, the dam broke, and the land was flooded by frantic attempts of writers to convert their families into cash, all the way from *Daddy Was a Preacher* to *Mother Wore Tights.* The more cock-eyed the family, the greater the royalties.

A young woman a few years ago came in a state of

agitated depression to a psychiatrist's office. (See report in *Proceedings of the Oskaloosa, Ia., Academy of Psychoanalytic Research,* 1948, page 614.) When the psychiatrist asked if her condition might have been brought about by any home situation, she unfolded the family history. Father was a counterfeiter, mother was a missionary to the Penguins in Little America, and little Algernon, her brother, had to be sent to the reform school at the age of two. On hearing this, the psychiatrist leaped from his chair and cried, "Eureka! My dear, you have the best-selling book since *Black Beauty!*" And lo, it was even so.

As I have already tried to explain, I'm through. No more eccentric relatives for me. I'd rather read the telephone directory. More variety.

The second kind of book on which you can "include me out" is what might be called the Molly Bloom school of fiction. (For the benefit of those members of the Adult Bible Class who may never have heard of Molly Bloom, I append a footnote.* Everything scholarly has to have a footnote, and I do want to be scholarly.) One book of this type now being crowded on the public, *Lie Down in Darkness,* by William Styron, contains as its climax a deliberate imitation of Mrs. Bloom's reverie. Another major opus of this school is Nobel Prize Winner William Faulkner's novel *Requiem for a Nun.* The bright boys in the critic business have already pointed out that there is no requiem in it and no nun. Outside of that it is a good title. And I must not be unfair. If you are keenly interested in prostitution, rape and murder it is undoubtedly your dish. But as for me, you know now what not to send me for Christmas.

Have you read any good books lately?

Yours,

SIMEON STYLITES.

*Molly Bloom is a character in James Joyce's *Ulysses* whose obscene reverie at the end of that novel, covering about fifty pages, has made it a pornographic collector's item.

BOOKS

Modest Scientism

POSITIVISM: A STUDY IN HUMAN UNDERSTANDING. *By Richard von Mises. Harvard University Press, $6.00.*

POSITIVISM is the philosophical doctrine that only sense experience as organized by science affords genuine knowledge. It is, says Prof. von Mises, equally opposed to skepticism, which is the doctrine that no knowledge is possible, and to negativism, under which term he groups a congeries of anti-intellectual attitudes which deny the competence of reason. Positivism in this usage is thus what is sometimes called "scientism." It is the contemporary version of what was called the "Enlightenment," with a stronger emphasis on immediate sense experience and considerably more sophistication concerning the nature of language as the major tool of thought and communication.

Prof. von Mises' quiet and modest survey of contemporary thought from the point of view of positivism is first of all a competent and readable reminder of the crucial importance of sense data in knowledge. In the second place, it is a shrewdly argued demonstration of the tentative character of all generalizations, since the very concepts used in interpreting data—e.g., "energy," "life," "purpose"—are subject to further empirical and rational analysis.

Only an extreme anti-empiricist would fail to appreciate the first point. The second point, however, is apt to be overlooked by all sorts of thinkers ranging from commonsense, practical men to physical scientists, social scientists, psychologists, metaphysicians, ethicists and theologians. The author's astringent linguistic bath is good for us all. It takes advantage of the work of anthropologists and philologists who have investigated the formation and development of language. The evidence is pretty clear that language, all language, is an unconscious (or semiconscious) repository of primitive, largely unanalyzed assumptions. Prof. von Mises is especially concerned with the "primitive science and metaphysics" implicit in such words as "matter," "cause," "force," "time." His analyses are limited to "*kleine Lehren*" (the original title of the book, published in German in 1939, was *Kleines Lehrbuch des Positivismus*); i.e., they do not pretend to be either profound or exhaustive. Perhaps for that very reason they are invariably illuminating.

The very purity and intensity of his devotion to positivism make the author as careful to delineate the limits of science and to analyze its areas of ambiguity as to point out the lack of scientific evidence for many metaphysical, ethical and religious doctrines. Nor does he deprecate poetic, ethical, social, and even metaphysical and religious thinking. He only insists that they be recognized as practical or emotional or "symbolical" (a most ambiguous word), and hence only indirectly related to genuine knowledge.

This is not the place to argue with this point of view or to deplore its limitations. Readers of The Christian Century are not apt to err on the side of excessive devotion to sense data and the experimental method. Ministers, teachers, theologians and other scholars are aware of the power of words, but all too frequently are unaware of the distortions imposed upon thinking by such apparently innocuous conventions as Indo-European (or any other) grammar. The shifts of meaning involved in subtly different usages of the verb "to be," the semantic labyrinths hidden by such words as "faith" and "real presence," cause incalculable confusion, and not infrequently involve us in merely verbal pseudo problems, diverting us from our real business.

In summary: This is an important book, equally valuable as an explanation and critique of science and as a good-tempered but resolute challenge to the competence of religion and nonhedonistic ethics. It might well be read by every seminarian in the land (but it won't be).

CHARLES F. SAWHILL VIRTUE.

No Narrow Doctrine

ACCOUNT OF OUR RELIGION, DOCTRINE AND FAITH, *given by Peter Rideman of the Brothers whom Men call Hutterians. Original German edition 1565. First Edition in English, translated by Kathleen E. Hasenberg. Richard Clay & Co., Bungay, Suffolk, England.*

THE HUTTERIAN Brethren are one of the groups of the Anabaptists that have survived into our own day. One branch has been perpetuated by propagation and is still German-speaking. Representatives of this group are found today both in Canada and in the middle west of the United States. In recent years a new branch of the movement has sprung up composed of those who have by virtue of conviction given their adherence to this way of life. They have established colonies both in England and in Paraguay. The standard confession of the group is the work which is here translated from German into English. The translation is admirably done. The point of view of the entire work is best epitomized in the chapter entitled "What the Church Is." The statement here follows:

"The Church of Christ is the basis and ground of truth, a lantern of righteousness, in which the light of grace is borne and held before the whole world, that its darkness, unbelief and blindness be thereby seen and made light, and that men may also

learn to see and know the way of life. Therefore is the Church of Christ in the first place completely filled with the light of Christ as a lantern is illuminated and made bright by the light: that his light might shine through her to others.

"And as the lantern of Christ hath been made light, bright and clear, enlightened by the light of the knowledge of God, its brightness and light shineth out into the distance to give light to others still walking in darkness, even as Christ himself hath commanded, 'Let your light shine before men, that they may see your good works, and praise God, the Father in heaven.' Which thing, however, cannot be other than through the strength and working of the Spirit of Christ within us. As, however, the outward light sheddeth a ray and beam, in accordance with its nature, to give light thereby to men, even so doth the divine light, wherever it hath been lit in a man, give forth its divine ray and beam. The nature of this light, however, is true, divine righteousness, brightness and truth, which is shed abroad by the lantern which is the Church of Christ, more brightly and clearly than by the sun, to give light to all men.

"Thus the Church of Christ is, and continueth to be, a pillar and ground of truth, in that the truth itself sheweth and expresseth itself in her, which truth is confirmed, ratified, and brought to pass in her by the Holy Spirit. Thus, whosoever endureth and suffereth the working of the Spirit of Christ is a member of this Church; but whosoever suffereth not this work but alloweth sin to have the rule over him belongeth not to the Church of Christ."

ROLAND H. BAINTON.

Books in Brief

RELIGION AMONG THE PRIMITIVES. *By William T. Goode. Free Press, Glencoe, Ill., $5.00.* In the author's view, religion plays an indispensable part as a unifying agency among primitive people, setting up social goals for the attainment of which they can cooperate and providing the mechanisms of common action for the promotion of their general welfare. The implication seems pretty clear that the primitive tribe could scarcely exist without a religion, because its constituent individuals could not cohere sufficiently to form a tribe without the social cement which religion furnishes. This seems to be an almost inevitable conclusion from the great body of detailed data which the author supplies in regard to a large number of primitive peoples.

THE DELICATE BALANCE. *By Sara Henderson Hay. Scribners, $2.50.* The phrase by which the publisher describes Sara Henderson Hay, "one of the best of the younger poets," is precisely the one that already formed itself in my mind as I picked up this volume of her new poems. Reading them confirms the judgment. She is subtle without being abstruse, light without being frivolous, and she can be serious, as she nearly always is, without being depressingly solemn.

THE BOSTON COOKING-SCHOOL COOK BOOK. *By Fannie Merritt Farmer. Ninth edition, completely revised. Little, Brown, $3.95.* A mere male literary editor who receives this famous and mouth-watering volume can say no more than "thanks" to the publisher and "here it is" to the reader. It has been accumulating reputation for more than 50 years through successive revisions and printings aggregating nearly three million copies. That many American women can't be wrong. W.E.G.

CORRESPONDENCE

From Sir Hubert

SIR: Reading your progress report to subscribers of The Christian Century, I was struck by the two sentences: "Does the editor of your home town newspaper read the Century? It might make a difference if he did."

As an editor, and a reader of The Christian Century for more than a dozen years, I cannot refrain from saying that any editor of a first-rate daily newspaper who does not read the Century along with or ahead of other major weekly journals of opinion and information is simply not keeping himself abreast of current opinion as he must if he is to do his job properly.

GIDEON SEYMOUR.
The *Star* and *Tribune*,
Minneapolis, Minn.

We Apologize

SIR: Your gratuitous insult to His Majesty, King George VI, the king of Canada, when you refer to him as "the prime minister's Charlie McCarthy" (Nov. 21), had the excessively bad taste in timing as being almost coincident with the visit of his daughter to Canada. Whose Charlie McCarthy are you? Big Bill Thompson has been dead a long time, and it is obvious that your sponsor is in his direct succession.

Toronto, Ont. HERBERT A. MOWAT.

SIR: Two New Testament books deprecate speaking evil of dignitaries. For one thing, the dignitary is representative. Your indiscreet slur has aroused widespread resentment here. My telephone has been buzzing with protests from indignant readers. I am sure that on second thought your better self is penitent.

GEORGE A. LITTLE.
Dept. of Sunday School Publications,
United Church of Canada,
Toronto, Ont.

SIR: Your reference to the head of state of Great Britain and the British Commonwealth achieves a new low in gutter language. J. RUSSELL HARRIS.
United Church Publishing House,
Toronto, Ont.

SIR: Kindly explain reference quote the prime minister's Charlie McCarthy unquote.

Calgary, Alta. IVAN C. ROBISON.

SIR: By one snide remark you cheapen yourself to such an extent as to make it difficult for one to take the good you write. May I suggest that an apology is in order.

Burlington, Vt. CARROLL D. TRIPP.

SIR: This is one of the most flagrant examples of bad taste which I have seen in many a year. WILLARD L. SPERRY.
Harvard University,
Cambridge, Mass.

[Our reference to the political ventriloquism of the speech from the throne which opens every session of the British Parliament was not intended as a slur. Since it seemed such to our readers, we regret the use of the expression.—THE EDITORS.]

Yugoslavia—Another View

SIR: As one of the members of the Ecumenical Friendship Mission to Yugoslavia this summer, I read with interest and appreciation your editorial, "Did the Ecumenical Commission Wear Rose-Colored Glasses?" (Nov. 14). I fear most of us did. In fact, we were issued the rose-colored glasses on arrival at the airport in Titograd, in the person of a representative of the commission on religious affairs and an equally Tito-minded church representative, both of whom gave us rosy interpretations of everything we saw. And when I wrote a series of articles containing some observations not made through the rose-colored glasses, it was suggested that I was hitting below the belt.

Regarding the peasant opposition to collective farming, I wrote (in the *Living Church* of Sept. 2): "The aim is ultimately to put all farming on this communist basis. The program is held back, however, partly by the shortage of farm machinery, and partly by the opposition of the strongly individualistic peasantry, who cling tenaciously to their newly won individual ownership. These must, however, sell a considerable part of their produce to the government at low prices set by the state. If they cannot produce enough to furnish their quota, they must buy it at high prices in the free market and sell it at the prices dictated by the state. Thus, by raising their

quota requirements, the state can at any time bankrupt the peasant farmers, and force them into the cooperatives. So far, the Tito government has used this weapon sparingly, but there are signs that a new drive in this direction may be in the offing." This new drive has now materialized; and the result is the peasant opposition reported by Mike Handler in the *New York Times* and Gaston Coblentz in the *Herald Tribune*.

But we were in Yugoslavia primarily to observe religious conditions, not economic ones. Here were some of my observations on that score, not seen through rose-colored glasses:

"There is freedom of worship in Yugoslavia, so far as freedom of church attendance and of the teaching of religion in the churches is concerned. . . . But antireligious pressures are applied in other ways, particularly in an effort to win young people away from the church."

"Religious education is freely permitted, and is even given in state school buildings outside of regular school hours. . . . But religious education is given only on the signed request of both parents (when both are living); and subtle pressures may be brought to bear upon the parents or upon the child himself to make such requests inexpedient."

"Priests are free to move about at will, and to preach freely, as long as they don't engage in political activities against the government. . . . But if their loyalty to the Tito regime is suspected, they are likely to be without ration cards or otherwise penalized."

"There are still 'many' priests and some bishops, both Orthodox and Roman Catholic, in prison or confined to monasteries. A case in point is Metropolitan Joseph of Skoplje, acting patriarch after the death of Patriarch Gavrilo and a leading candidate for election as his successor. . . . At least two Roman Catholic bishops and 70 priests are in prison (in addition to Archbishop Stepinac) and there are also an indefinite number of Orthodox priests jailed or restricted."

"The break of Yugoslav communism with Moscow leads to hope that its Marxist ideology may be modified away from the Soviet brand of communism and toward a kind of state socialism. This in turn may lead to greater democracy. There are some signs of this kind of development. But as long as Tito keeps his iron grip on the country, Yugoslavia is as much an authoritarian state as is Soviet Russia."

As to the position of the Roman Catholic Church, I reported (*Living Church*, Sept. 9): "To the great regret of some of us, time did not permit us to make contacts with representatives of the Roman Catholic Church in Croatia. I, for one, felt that this was a great mistake, since we heard many charges against the Roman church, and should have had an opportunity to put questions to a spokesman for that communion, for rebuttal. For that reason, I do not feel that I myself, or any other member of our party, is qualified to pass an objective judgment on the position of the Roman church in the Yugoslav state."

I cannot pose as an authority on Yugoslavia after one week's visit, but I did make a conscientious effort to report what I saw, without benefit of any glasses except my customary shell-rimmed white ones. What I saw and reported could hardly be characterized as a "picture of democracy and freedom in the land of our Communist ally." There is no democracy in Communist Yugoslavia, and freedom is strictly conditioned by the demand for unquestioning loyalty to Dictator Tito. But there are many good and conscientious Christians in Yugoslavia, and they certainly responded generously to our expression of Christian fellowship, which was the principal purpose of our visit.

CLIFFORD P. MOREHOUSE,
The Living Church, Editor.
New York, N. Y.

The Question to Ask

SIR: The letter "Baptists by Default," in the Oct. 31 issue, by Presbyterian A. B. Smithers, Dexter, Mo., deserves further comment. He cites the number of nominal Baptists, or people with Baptist backgrounds, in his recent class for church membership. Is that not a compliment to the recruiting or evangelistic zeal of Baptists? We have been more effective in winning people than in training them after they are won. The road leading from one communion to another is a two-way road, as any minister knows. If we were wiser in our interpretation of it we would know that the day of our sectarianism is passing. The problem that Presbyterian Smithers faces is one we all need to face. It is this: Now that a group of nominal Baptists have become Presbyterians, will they continue to be just nominal? HARRY B. PARROTT.
Garfield Trinity Baptist Church,
Cleveland, Ohio.

Invest in Racial Justice

SIR: Some of your readers may be interested to know of a project in the field of social justice and law observance undertaken by a few volunteers, to uphold the efforts of the Congress of Racial Equality (C.O.R.E.) to induce the Greyhound Corp. to abolish its policy of racial segregation on its bus lines in the south. This form of segregation has been declared unconstitutional in three Supreme Court rulings, but the Greyhound Corp. still continues its segregated seating system on southern buses in disregard of the law.

A few interested people have joined the leaders of the C.O.R.E. in purchasing shares of Greyhound stock in order, as shareholders, to press the matter at the next Greyhound stockholders' meeting. Some of these new shareholders have written the company management urging that the issue of segregation be placed on the agenda of the next annual meeting in May 1952. The secretary has refused the request, ignoring the legal aspects of the question and stating that any proposals urged for "propaganda purposes" or constituting a "general political, social or economic problem" are not proper subjects for action by the stockholders.

Consequently, these shareholders have now retained a New York attorney, Conrad Lynn, to institute representative stockholders' proceedings before the SEC and in the federal courts, if necessary, to require that the company include this issue on the agenda of its next meeting. This reasonable and democratic approach to the problem of civil liberties would be strengthened if it represented more widespread stockholder opinion than that of the handful of individuals now involved. So it is suggested that others likewise concerned for racial justice might be interested in associating themselves with this action. A share of Greyhound stock now costs something over $12 (including brokerage fees) and, as the earnings of the company are large, is a very good investment. The company has probably, however, few shareholders the motive for whose investment is a purely altruistic concern for civil rights.

The expenses of these legal proceedings may amount to $1,000. Contributions, however modest, are welcome and should be sent, together with all other communications, to C.O.R.E., 513 W. 166th St., New York 32, N. Y.; or to Conrad Lynn, Counselor at Law, 271 W. 125th St., New York 27, N. Y. (Mrs.) CAROLINE F. URIE.
South Euclid, Ohio.

For German Free Church Headquarters

SIR: Your evaluation of the worth and importance of the Evangelische Bund as "one of Germany's most efficient Protestant organizations" is very timely. We all know how important free Protestant organizations are in the encouraging of sound evangelical church life.

Religious totalitarian pressure is strong in the whole world at this time, and especially in central Europe. The Evangelische Bund needs the encouragement of the American Protestant brethren in faith. This great organization lost its headquarters during the bombing of Berlin in World War II, and it has now to buy its present home in Bensheim. This building, owned by an American citizen, is available to the Bund for $5,500.

As this sum must be paid in American dollars, the Emergency Committee for German Protestantism, headed by Dr. Otto A. Piper, of Princeton, N. J., has been raising funds for this important purpose. Up to the present writing they have on hand $3,191, with $650 pledged. The balance of $1,659 must be raised in the next few weeks, and they solicit funds in large or small amounts. Checks should be sent to the executive secretary, Frederick J. Forell, 325 Central Park West, New York 25, N. Y.
FREDERICK J. FORELL.
New York, N. Y.

NEWS of the CHRISTIAN WORLD

Jewish Groups Protest Envoy

Representatives of 10 Organizations at Biennial Convention Urge That Action Be Rescinded

NEW YORK, Nov. 28.—At its biennial convention here last week, the American Jewish Congress voted to oppose Pres. Truman's nomination of an ambassador to the Vatican and approved a resolution urging him to rescind the action "in the interests of fundamental American democratic principles and of interreligious harmony and accord within the country." The 500 delegates, who represented 10 religious and Zionist-affiliated organizations with a combined membership of 1,200,000, then adopted a statement expressing their deep concern that the principle of church-state separation be maintained and religious liberty preserved. Further, they voted to continue opposition to any impairment of the principle "through encroachments of sectarianism on the public school system in any form, or the allocation of public funds for any sectarian purpose."

New York Protestant Teachers Meet

Some 1,300 New York schoolteachers gathered at the Astor hotel last Saturday for the 35th anniversary luncheon of the Protestant teachers' association. In the principal address, Anson Phelps Stokes, Jr., rector of St. Bartholomew's Protestant Episcopal Church, declared that while the teaching of ethics is a vital part of education, "we must realize that ethics is undergirded by something even more fundamental: our understanding of God and of the purpose of life." Others participating in the program were Albert J. Penner, pastor of Broadway Tabernacle Congregational Church; Clifford W. Petitt, director of the Protestant council of New York; Walter M. Howlett, executive of the New York coordinating committee on released time; and William Jansen, superintendent of the city's schools.

Presbyterians, U.S.A., Survey Field of Missions

At its regular fall meeting here this week, the Presbyterian, U.S.A., Board of Foreign Missions approved a budget of $5,649,467 to cover its 1952 activities. These funds will support nearly 1,000 missionaries in 33 countries. A report on the board's work in China revealed that in 1937 there were 369 Presbyterian, U.S.A., missionaries there, while today there are only 13. Some of those who have had to leave China have been transferred to other places in the Orient, some are resigning to take up work in the United States, and some are retiring. The board heard an extensive report on the recent survey of Presbyterian educational work in South America. The report recommended that Evangelical Christian missions formulate more effective plans to reach Latin American university students, most of whom are freethinkers, and urged that the Committee on Cooperation in Latin America set up a conference on Christian education for leadership in a new day. During the two-day session the board and staff members devoted many hours to the six-month study on "The Missionary Obligation of the Church in the Light of Modern World Conditions."

Gift Aids Union Seminary's Sacred Music School

Pres. Henry P. Van Dusen of Union Theological Seminary last week announced that the James Foundation of New York, Inc., had granted the seminary $200,000 to develop its school of sacred music, of which Hugh Porter is director. The funds will enable the seminary to remodel and complete the interior of the James Memorial chapel tower to provide space for a new classroom, eight organ and eight piano practice rooms, a teaching studio and a room for the music school library. The work, it is hoped, will be completed by next fall. Union's school of sacred music was inaugurated in 1928. Seventy-nine men and women are enrolled this year. The memorial chapel honors D. Willis James, for 41 years a member of the seminary's board of directors, who presented the present seminary site to the board.

Points to Opportunity for Benevolence Gifts

The Golden Rule Foundation last week distributed a report proving that "these are bargain days for contributors to charity." Robert M. Hopkins, foundation president, pointed out that the revised tax laws effective Nov. 1 give greater inducements for gifts to charity than any previous tax laws, and that gifts may still be made from funds which otherwise would be subject to taxes for 1951. Mr. Hopkins said that although business corporations are permitted to give 5 per cent of their net income to benevolences before taxes, they are giving less than 1 per cent, and that individuals, allowed up to 15 per cent, are giving less than 2 per cent. "There is thus available for philanthropy from corporations over $2 billion, and from individuals about $20 billion, provided the contributions are made before Dec. 31," he said.

And So Forth

At their annual World Community Day celebration, Brooklyn churchwomen gave 180 handmade afghans and other bed covers for world relief.

Four hundred Brooklyn Protestant laymen gathered for a communion service Nov. 4 at Flatbush Protestant Dutch Reformed Church. Speaker at the breakfast which followed was Judge Frederick L. Kopff of the New York supreme court, a prominent Lutheran layman.

Fifteen hundred persons attended the cornerstone-laying ceremony on Sunday for the new $450,000 St. Spyridon's Church in Manhattan. Archbishop Michael of the Greek Orthodox Church of North and South America officiated.

Mary K. Simkhovitch, one of New York's outstanding pioneer settlement workers, died last week at the age of 84 at Greenwich House, the settlement she founded in 1902.

J. HENRY CARPENTER.

Record Views On Constitution

Puerto Rico Commission Hears Opposing Evangelical and Catholic Opinions on Church-State Provisions

RÍO PIEDRAS, PUERTO RICO, Nov. 13.—More than 100 persons, most of them Evangelicals, attended the recent public hearing conducted by the commission on a bill of rights for Puerto Rico's draft constitution. The island's two Roman Catholic bishops were represented by an attorney, Rafael Martinez Alvarez. Chief spokesman for the Association of Evangelical Churches was its president, Attorney Hipólito Marcano. Eight hours of intensive discussion were required to inform the commission of the respective points of view of the Roman Catholic and Protestant constituencies on the church-and-state provisions to be incorporated into the bill of rights.

Insist on Continuation of Church-State Separation

The Evangelicals were united in requesting that the wording of the existing Organic Act for Puerto Rico in regard to separation of church and state and prohibition of the use of public funds for religious institutions be kept intact in the new document. The Roman Catholic point of view is that the section on separation of church and state should be retained, but that the language of the 1921 amendment to the Organic Act must be clarified so that no individual shall be "deprived of his right as a citizen to receive the help of public funds, even though such aid might indirectly benefit a religious institution." The 1921 amendment reads as follows: "Public property or funds shall never be assigned, applied, donated or used directly or indirectly for the use, benefit or support of any religious sect, church, denomination, sectarian institution or association, or of any religious system, or for the use, benefit or support of any priest, preacher, minister or other religious teacher or dignitary, as such."

Roman Catholics Seek Broader Basis for Use of Funds

Attorney Alvarez argued for the Roman Catholic bishops that if the 1921 amendment is interpreted literally, the University of Puerto Rico cannot continue to provide scholarships for the island's students who attend universities on the mainland, since some of those institutions are operated by Roman Catholic or Protestant groups. He pointed out, too, that if the amendment were strictly followed, insular policemen could not be assigned to guard street crossings to protect children going to Protestant or Catholic schools, nor could insular or city firemen put out fires in churches, since by so doing they would be giving indirect economic aid to religious institutions. Some of the constitutional delegates on the commission, as well as some of the Evangelical speakers, called attention to the fact that we have been getting along very well with

the present wording for 30 years, and that therefore the phrasing should be retained in the new bill of rights. In reply to a question from one of the commission members as to their opinions on Pres. Truman's appointment of an ambassador to the Vatican, the Protestant spokesman said he considered the action unconstitutional, and the Roman Catholic attorney refused to answer. But he added: "Since I am a Roman Catholic, I believe you know my opinion."

Commission Chairman Proposes Section on Religion

Chancellor Jaime Benitez of the University of Puerto Rico, chairman of the commission, recommends the following brief statement regarding religion for inclusion in the bill of rights: "There shall be no official religion, but the free exercise of all religions shall be permitted. No person shall be compelled to attend religious services, and there shall be no discrimination for or against a person or institution for religious reasons, and there shall be no religious test for ability to hold public office. Public funds or property shall not be used directly or indirectly for any church or for any sectarian or religious institution, or for any priest, preacher, minister or other religious dignitary or teacher as such." The various commissions on the constitution will make their recommendations to plenary sessions of the constitutional convention, and the final draft will be offered to the people in a referendum on Jan. 21.

Pastors to Contact Returning Migrant Workers

Nearly 11,000 Puerto Rican laborers were transported to the mainland last summer to help in the cultivation and harvesting of crops. This was the largest short-time migration in the island's history. The National Council of Churches' joint department of evangelism arranged for evangelistic programs among many of the migrants, using pastors from Puerto Rico wherever possible. Names of converts are being sent to the Association of Evangelical Churches here so local clergymen can be ready to offer them pastoral care after they return to their homes.

And So Forth

The stevedores' strike in New York seriously threatened the well-being of the more than 2 million inhabitants of this little island. Because of the normally excellent transportation facilities between here and the mainland, importers do not usually carry large stockpiles of goods, particularly of perishable items.

The Association of Evangelical Churches in Puerto Rico held its annual assembly last week at the Comerio Street Disciples of Christ Church in Bayamón, near San Juan.

John C. Slemp, the assistant editor of the Baptist publication *Missions*, and Wilbur Larson of the American Baptist Home Missions Society's Latin American department, recently visited the Baptist mission fields in the Caribbean area.

Mr. and Mrs. Waldo Galland visited Cuba, Jamaica, Mexico and Puerto Rico on their way home to Montevideo, Uruguay, from Geneva. As World Student Christian Federation representative for Latin America, Mr. Galland is busy preparing for the Latin American Christian youth congress to be held next

Questions People Ask

Sermons Preached in Riverside Church New York City by **ROBERT J. McCRACKEN**

Here are some of the questions people have asked Dr. McCracken and which he answers in a stimulating, down-to-earth way: Can We Believe In a Personal God? What Is the Case for Personal Survival? Does God Guide Us? How Does One Learn to Pray? Why Did Jesus Die? Where Can We Find Security? Can We Follow Jesus Today? Can Human Nature Be Changed? Isn't It Enough To Be Decent? What Should Be the Christian Attitude to Communism? With Things As They Are, Why Don't We Rebel? **$2.50**

The Christian Understanding of God

By NELS F. S. FERRÉ. Dr. Ferré's new book is concerned with one of the basic ideas of theology: an adequate and comprehensive view of God. THE CHRISTIAN UNDERSTANDING OF GOD replaces the alien philosophies on which Christian theology has had to depend with consistent philosophic ideas developed directly from the center of the Christian faith. Combining modern process philosophy and Christian doctrines it attempts to put an end to the old dualisms that have plagued the Christian Faith since Augustine. **$3.75**

In the One Spirit

The autobiography of **HARRIE VERNETTE RHODES** *as told to* **MARGUERITTE HARMON BRO**

"The primary story is about four decades of a healing ministry. . . . This book is small but substantial. It is evidential, personal, devout. It reveals a kind of faith which seems to 'remove mountains' even as Jesus long ago said it would."—HENRY SMITH LEIPER **$2.50**

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An anthology introduced and arranged by **JOSEPH JAMES**

This unique collection of the literature of the way of God with man will serve both as spiritual instruction and as the selected reading used in the worship time or by individuals in moments of reflection and meditation. The compiler has not attempted in his selection to set forth a doctrine, but simply to exhibit the extraordinary insights the mystics of all ages and cultures have set forth. **$3.00**

The Gospel According to Luke

Exposition and Application

By ERNEST FREMONT TITTLE. "Dr. Tittle was not concerned with technical matters in this rich book but with Luke's spiritual values. These are set forth with his customary discernment, clearness, and persuasive charm. Anybody who ever cared for one of his sermons will relish this book."—EDWARD WAGENKNECHT in the *Chicago Tribune* **$3.75**

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C-12-51

month in Buenos Aires. Puerto Rico hopes to send three delegates.

HUGH J. WILLIAMS.

Confer on N.C.C. Site

At Atlanta, the Headquarters Committee Narrows Field to Six Cities

ATLANTA, Nov. 29.—The National Council of Churches' committee on headquarters location met here today in All Saints Episcopal Church to consider developments since its previous meeting Sept. 20. Each member of the committee was given a mimeographed 114-page "Preliminary Report on 12 Cities" dealing with the physical facilities and economic and demographic characteristics of cities which had been proposed as headquarters sites. These were New York, Chicago, Pittsburgh, St. Louis, Cleveland, Columbus, Cincinnati, Indianapolis, South Bend, Fort Wayne, Evansville and Wycoff, N. J.

The report, compiled by William J. Villaume, executive director of the N.C.C. department of the urban church, was of "reconnaissance" nature, and did not purport to select or recommend the selection of any one of the 12 proposed cities, but only to supply data for determining which of the cities best meets the requirements for a headquarters of the interchurch Protestant organization.

Asks for Suggestions

Committee members heard a report from a subcommittee asking that it be authorized to seek from various council units and boards or agencies connected with them, from state councils of churches and from representative clergy and laymen across the country "constructive suggestions as to the criteria which should be considered in the selection of a headquarters location."

This committee, with J. Earl Moreland as chairman, is made up of Franklin Clark Fry, Daniel Patterson, Earl F. Adams, William Williams, Edwin Dahlberg and Samuel McCrea Cavert. Its report listed the following obvious agreements: that a site be chosen at which the National Council can have greatest influence, that the possibility of maintaining as close contact as possible with the denominations making up the National Council is of basic importance, and that a further study is essential of the importance of relationships with such other agencies as the Conference of U.S.A. Member Churches of the World Council, the International Missionary Council, the United Nations and voluntary relief and social agencies.

The subcommittee's report was unanimously adopted.

The discussion which followed was based upon the subcommittee's recommendations and upon the six criteria adopted at the September meeting. Those criteria are freedom from racial prejudice in all community life; easy access by air, rail or automobile; presence of an adequate supply of educated, skilled office workers; accessibility of mass communications media such as radio networks, press associations and news magazines; adequate hotel accommodations; and availability of "adequate, suf-

(Continued on page 1446)

Methodists Add 7,300 in Advance

Laymen Play Leading Part in St. Paul Area Campaign—Poll Senators on Vatican Embassy Issue

MINNEAPOLIS, Nov. 20.—The St. Paul Methodist area's evangelistic advance, just completed, resulted in the accession of 7,300 new members to local church rolls. The campaign began in October in the Dakotas, where 5,810 trained laymen conducted 10,000 interviews and 69,500 persons attended preaching services in the 175 Methodist churches in the two states. Minnesota's 10-day advance concluded Nov. 11 with "victory rallies" in 11 cities. Five thousand trained laymen conducted the visitation program, and the preaching services were attended by over 90,000 persons. Clergymen from neighboring states aided in the schools of evangelism at which laymen were trained as "visitors" and appeared as guest speakers at the special services.

New Augustana Head Pleads For Interchurch Efforts

A strong plea to Lutherans to cooperate with other Protestant groups was made by Oscar A. Benson as he was installed as 10th president of the Augustana Lutheran Church here. The new head of the 460,000-member body declared that Protestantism needs the Lutheran church and its Bible-centered message. "We can help to keep it moving forward in an increasingly conservative channel," he said. "But to do that, we must cooperate with the leaders of other historic Protestant churches who are as eager as we are to perpetuate the worship of Jesus Christ as Lord and Savior. To stand aside lest we be contaminated is to betray doubt as to the irresistible power of the pure gospel we preach. There are battles to be fought, of course, but they will be worth fighting for the magnificent prospect of a united Protestant church, strong, confident and capable of challenging any foe of evangelical Christianity." Dr. Benson was installed by P. O. Bersell, retiring president, who becomes president emeritus.

Sen. Thye Approves Naming Of Vatican Envoy

According to a survey conducted by the *Minneapolis Tribune*, at least one United States senator from the upper midwest will vote for confirmation of Pres. Truman's appointment of an ambassador to the Vatican. Edward J. Thye, Minnesota Republican, said he would vote to approve the appointment unless a Senate committee decides it would violate the Constitution. Said Sen. Thye, an Evangelical Lutheran whose wife is a Roman Catholic: "I choose to view the appointment as an effort to hold the Christian people of the world together in the fight against communism." Senators who declined comment were Hubert H. Humphrey, Minnesota Democrat, and Milton R. Young and William Langer, North Dakota Republicans (Langer is a Roman Catholic). Francis Case and Karl Mundt, South Dakota Republicans, said they wanted time to study the ramifications of

the issue before making up their minds. Wisconsin's Sen. Joseph McCarthy only remarked that "Gen. Clark is a fine fellow with a fine war record." The *Tribune* pointed out that as a Roman Catholic McCarthy is "faced with denouncing an appointment long sought by his church or approving an action of the President, whom he bitterly opposes." Sen. Alexander Wiley of Wisconsin was in Europe at the time and could not be reached for comment.

Empie Sets Forth Protestant Reasons for Opposition

Later, as a guest of the American Federation of Lutheran Brotherhoods during its biennial convention here, Sen. Thye heard Paul E. Empie, executive director of the National Lutheran Council, explain why Protestants oppose the appointment. "The Vatican exists purely as an administrative organization to further the Roman Catholic Church and for no other purpose," he said. "To give it the character of a state is a subterfuge to which no Christian ought to be led, and puts Catholics in an impossible situation in many countries, particularly those under Communist control." Dr. Empie also criticized the suggestion that Catholicism is the chief foe of communism. As a matter of fact, he said, the most courageous opposition to communism today is being carried out by the Lutheran church, and not by "political deals that never come to light." Strong statements also come from Pres. E. A. Halleen of the Evangelical Free Church of America, the Minnesota chapter of the National Council of Presbyterian Men, L. E. Petersen for the Minnesota Baptist conference (Swedish), and Joseph Chapman for Minnesota Baptists affiliated with the American Baptist Convention.

And So Forth

When Joseph L. Knutson took office as seventh president of Concordia College, Evangelical Lutheran institution at Moorhead, Minn., he warned private colleges against yielding to the temptation to "beg crumbs from the table of a benevolent state," even though they are "fighting for their very existence."

Despite a demand by a Roman Catholic women's group and by the *Wanderer*, Catholic weekly published in St. Paul, that his appearance be canceled, Willard E. Goslin, former superintendent of schools in Minneapolis and Pasadena, Calif., addressed the annual convention of the Minnesota P.-T.A. Mr. Goslin is now chairman of educational administration at Peabody College, Nashville.

The Minneapolis church federation has voted to change its name to the "Greater Council of Churches." The Reformation rally it sponsored in the city auditorium Oct. 31 drew 6,000 persons, largest attendance in the history of the observance here. Roy L. Smith of Chicago, Methodist publishing agent, was the speaker.

Two women died recently in St. Paul as the result of beatings received at a meeting of a religious sect which flogs its members "to drive out the devil."

For reasons of health, Harold W. Ruopp has resigned as minister of worship at Hennepin Avenue Methodist Church here, a position he has held since 1949. Before

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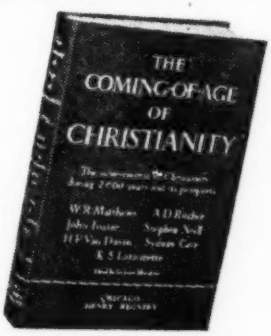

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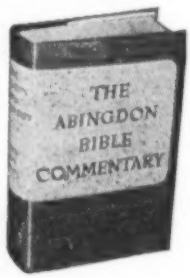

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Teachers' Church Work Proscribed

Protestants in Philippines Are Ordered to Cease All Religious Activity Outside School Hours

BANDUNG, INDONESIA, Nov. 12.—From the Philippines comes word of two instances in which Protestant schoolteachers have been forbidden to take part in religious activities outside school hours. In Cagayan province, a teacher was ordered by his principal, a Roman Catholic, to discontinue teaching and preaching in Protestant churches on Sundays. In Abra province, a Protestant teacher who engaged in evangelistic work during his summer vacation was denounced by a foreign Roman Catholic priest for "inducing youth to attend Protestant services." When Attorney Juan Nabong as executive secretary of the Philippine Federation of Christian Churches protested about these incidents to the national director of public schools, his attention was called to the administrative code which forbids public school teachers to "proselyte." Nabong continues to press the issue, contending that the law prohibits the teaching of religion only in school buildings and that what a teacher does elsewhere on his own time is his own affair.

Students at Protestant Academy Returned to Catholic School

In Leyte province in the Philippines, policemen entered (Protestant) Bethel Academy to subpoena two students who had transferred to the school from (Roman Catholic) Holy Rosary Academy. Later, pressure was brought to bear on the parents of the students at a closed session with their priest and the town mayor, and they agreed to send their children back to the Catholic school. A teacher at Bethel asks: "Why cannot we educate youth free from prejudice and with freedom to make intelligent decisions?" And one of the students there raises a question which is bothering many young Filipinos: "Are we to return to the friar regime in which the priest told everyone, from the governor down, what to think, say and do?"

Institutes Favor Course on Christianity and Communism

More than 500 delegates participated in the 17 week-long institutes which the Federation of Christian Churches of the Philippines sponsored, starting early in September in Mindanao and working northward. Greater interest was shown in the course on communism and Christianity than in any other offered at the institutes. Cornelio M. Ferrer, Santiago Iyoy, Frances Thompson and Onofre Fonceka taught the course, for which this correspondent prepared the textbook. Other courses were in evangelism, stewardship, worship and Bible. The success of the institutes has led to a recommendation that they be extended to two-week periods next year. Federation secretaries have announced that they are willing to devote three months annually to teaching the courses.

Miscellaneous Reports Of Filipino Activities

Urbano Nequin, registrar at Central Philippine College (Baptist) in Iloilo City, has gone to the United States to study modern school administration under a fellowship awarded by the American Baptist Foreign Mission Society. P. H. J. Lerrigo, at one time secretary of the Foreign Missions Conference of North America, is now president of C.P.C. . . . A Reuters dispatch from Manila reports that the recent ruling by Secretary of Justice Bengson that the salute to the flag does not violate the constitutional right of religious freedom will keep the children of the Philippines' 10,000 Jehovah's Witnesses from attending schools at which the flag salute is conducted. . . . Samuel Catli, director of the Philippine Federation of Christian Churches' department of Christian education, reports that last year 609 daily vacation Bible schools were held under the department's auspices. Half of the 29,799 pupils came from non-Protestant homes. Judging by previous averages, some 3,000 of these will eventually join Protestant churches. The department's school of education and Christian service enrolls 359 students. . . . The resignation of Myron M. Cowen, U.S. ambassador to the Philippines since March 1949, becomes effective Nov. 15. The general Manila verdict is that he and Mrs. Cowen have done a good job.

Editor of Renowned Indian Christian Paper Retires

A. N. Sudarisanam, since 1923 editor of the famous century-old Madras, India, Christian paper, the *Guardian*, retired Oct. 1. C. Rajagopalachari testifies that under Sudarisanam's editorship the *Guardian* has "advanced to the status of a national paper of independent views and therefore of great utility." John R. Mott has called it "one of the wisest and most effective religious periodicals." J. Victor Koilpillai, formerly assistant editor of the *Guardian*, has been named officiating editor.

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Radio Program Features Christmas Story

The American Broadcasting Co.'s "Greatest Story Ever Told," heard on Sunday afternoons, will present two special Christmas programs, "No Room at the Inn" and "Flight Into Egypt," on Dec. 23 and Dec. 30 at 5:30 p.m., eastern standard time. The "No Room at the Inn" program will also be presented on the A.B.C. television network Dec. 23 at 7 p.m.

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Oppose Canadian Envoy to Vatican

Dominion's Council of Churches at Its Annual Meeting Informs Prime Minister of Objection

MONTREAL, Nov. 23.—Strong opposition to any appointment of a Canadian envoy to the Vatican was again voiced by the Canadian Council of Churches at its eighth annual meeting, held at the Church of St. Andrew and St. Paul here last week. Delegates, who represented 85 per cent of Canada's non-Catholic Christian population, addressed a petition to Prime Minister St. Laurent and the government opposing such an appointment on religious grounds and protesting recognition of the Roman Catholic Church as a political power.

The petition stated further: "We are opposed to the granting of special status or special privilege to the Roman Catholic Church or to any church. . . . In Canada all churches are equal before the law. Equal privileges to all and special privileges to none is a rule the observance of which will be most conducive to national harmony and good will. We are opposed to any such appointment based on the claim that the Roman Catholic Church is the chief protagonist of liberty and democracy and the most effective bulwark against communism. We cannot so regard it." The petition pointed out that the opposition "has no basis in ill will toward another branch of the Christian church or its members, whose beliefs and legitimate rights we respect."

On Campus Secularism

Discussion of the growth of secularism in colleges and schools arose from the assertion advanced by H. L. Puxley, general secretary of Canada's Student Christian Movement, that some 70 per cent of non-Catholic students in the dominion neither exercise nor claim any church connection, and that only a minority of the remainder make any active profession of their faith. Mr. Puxley cited the case of the University of Western Ontario, where the administration has barred any representative of a religious organization from the campus. It does not forbid students to join the S.C.M. or to profess their religion, he said, but "anyone with a religious message is not given access to the campus." On the suggestion of Anglican Bishop A. R. Beverley of Toronto, the council adopted a resolution asking its executive to study the situation on the Western Ontario campus.

Canon R. K. Naylor of Montreal said that secularism prevails in the universities because it has already taken over the high schools, and pleaded for the teaching of religion in day schools. Other delegates pointed out that the provinces administer education, and that while a measure of religious teaching is carried on in Ontario and elsewhere, the effect of introducing religion into the schools of provinces such as British Columbia would be to create separate schools. "Better separate schools than secularism!" Canon Naylor retorted.

Kenneth S. Wills, new secretary of the council's department of Christian education, appealed for an increase in the extent and efficiency of the church's educational ministry. His department serves over 1 million boys and girls in Sunday schools. Last summer so many daily vacation Bible schools were organized that the department ran out of supplies.

Hear Report on Chaplaincy

The chaplaincy committee reported 88 full-time chaplains in the Canadian army, navy and airforce, as compared to 57 a year ago. R. M. Frayne, who as Protestant director of religious administration for the R.C.A.F. recently visited Korea with the army and navy chaplains, the Anglican primate and the Presbyterian and United Church moderators, reported that Canadian troops are "doing a great missionary work" by providing food and clothing for destitute Koreans and their children.

The council expressed concern over the welfare of the men and women in the armed

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services, whether in Canada, Korea or Europe. It decided to ask the government to set up auxiliary services such as were administered by the Y.M.C.A., the Salvation Army, the Knights of Columbus and the Canadian Legion during World War II. Fear was expressed that if welfare services are left up to the military, "dry" canteens will be less attractive than "wet" ones, and the "personal touch" will be lost.

Focusing attention on the rising cost of food and clothing, delegates urged leaders and members of churches to do more extensive pastoral work in order to understand better the plight of today's poor and to make known their deplorable housing conditions, inadequate family budgets and other hardships. They asked them "to do all in their power to restrain the strong, whether in their pressure for profits or in their demands for higher wages and prices, and thus to defend the weak." In answer to a question as to who the "strong" are, J. R. Mutchmor, secretary of the council's department of evangelism and social work, said that they fall into four principal categories: the farmers, organized labor, governments, and business and industry.

In a formal resolution, the council urged federal, provincial and municipal authorities to provide decent housing for low-salaried people through a public housing program. It asked also that a priority system be set up for scarce materials that would assure an adequate supply of materials for national defense yet at the same time not discriminate against low cost housing construction.

Oppose 'Charitable' Gambling

Reiterating its opposition to gambling, the council asked the federal government to repeal the section of the criminal code which permits raffles for prizes at charitable or religious bazaars. Once again it went on record as against any proposal to introduce state lotteries or to legalize off-track betting on races.

W. J. Gallagher, secretary of the council since its inception, reported that in the past nine months 825 refugees from Europe have been settled in Canadian homes and jobs, but that much more must be done under the displaced persons "dossier" program if the objective of 800 family units resettled is to be achieved.

Preaching at the ecumenical service held during the council sessions, Protestant Episcopal Bishop Angus Dun of Washington, D. C., declared: "We are witnessing in this meeting to the dawning realization of community among Christ's divided people on a worldwide scale, their outreach to one another and their struggle to find embodiment for their community in Christ."

Reporting on his recent visit to Australia and New Zealand for the World Council of Churches, Henry Smith Leiper of New York said that although 90 per cent of the people in the two commonwealths claim church affiliation, it is estimated that less than 15 per cent are deeply committed to the life of the church. Dr. Leiper praised the Colombo plan for mutual aid among Asiatic countries. Eleven hundred Asiatic students are new enrolled in Australian educational institutions under that scheme, he said.

Warns on 'Preventive War'

Walter W. Van Kirk, executive director of the department of international justice and good will of the National Council of Churches of Christ in the U.S., told council delegates that his department is busily engaged in combating the propaganda for a "preventive war." "It is astonishing that many people in our generation can believe that the elimination of one man or any group of men will establish the basis for a just and durable peace. That kind of heresy has got to be combated," he said.

William Barclay, a former moderator of the Presbyterian Church in Canada, presided at all sessions of the council, and will serve as president for another year. This correspondent was impressed by the good judgment, the harmony, the respect and good will that prevailed in business sessions where delegates from nine denominations were working out problems of national importance with a sincerity and earnestness that carried a concern for the deeper implications of the Christian faith.

DeCourcy H. Rayner.

N.C.C. HEADQUARTERS SITE

(Continued from page 1442)

ficient and appropriate" office space. It was announced that many communications had been received from real estate dealers —two of them from Philadelphia, which was not among the proposed 12 sites.

Six Cities Eliminated

The committee then set about the task of elimination. Evansville was the first to be stricken from the list, since it had withdrawn its application for consideration as a site. Considerable discussion was devoted to St. Louis, which was finally eliminated largely because of its racial policies. After prolonged debate, Dr. Fry moved that, on the basis of the six criteria, "most serious consideration be given to New York, Chicago, Cleveland, Cincinnati, Pittsburgh and Columbus." Rejected as not measuring up to the criteria were St. Louis, Indianapolis, Fort Wayne, South Bend, Evansville and Wyckoff.

It was clearly explained that the motion meant that special study will be given to the six cities remaining on the list, but did not exclude other cities from stating their case at the committee's next meeting in January if they so desire. It was made plain that any city which wishes to do so may present its claims at that time.

Favor Centralization

The committee on a headquarters location definitely favors centralization. The opinion was expressed, however, that if one city is finally selected, the division of Christian education, now in Chicago, might be made an exception and at any rate should be consulted as to its wishes on location. The committee agreed that even in the event of centralization there should be at least five regional offices. One in Washington, D. C., is considered indispensable. Rapid expansion of regional offices is not recommended, however. If the choice of a headquarters location goes to the east, it was agreed, there should be an office in the west, and vice versa.

Feeling here seemed to be that if the east is selected, the location will more than likely be New York city; if in the west, Chicago, Columbus or Cleveland. Judging by comment and discussion, New York appears almost certain to be named.

The next meeting will be held Jan. 18 in Detroit. At that time, as noted above, various applications for consideration will

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The Church Roll

L. Howard Jenkins of Richmond, Va., has been elected to his 20th term as president of the Southern Baptist Foreign Mission Board.

E. Ahmed-Shah, professor of philosophy at Lucknow University, India, and an active Methodist layman, is lecturing in the U.S. on a Fulbright grant.

Adolphe Keller, world-famous Swiss Protestant leader, arrives in the U.S. this month to visit his children on the west coast. In January, he will begin a mission for the World and National councils of churches, preaching and lecturing in a number of centers throughout the country.

Iwao Ayusawa, Quaker and Japanese labor expert, will head the International Christian University in Japan's institute of labor-management relations.

Recent deaths in the field of religion: Emily Susan Hartwell, for 55 years a Congregational missionary in Foochow, China, where she founded work with orphans that grew into a huge industrial education project, in Oberlin, Ohio, Oct. 2, at the age of 92. . . . James A. Kelso, for 35 years before his retirement in 1944 president of Western Theological Seminary (Presbyterian, U.S.A.), Pittsburgh, on Nov. 2, at the age of 78. . . . Anders J. Bergsaker, stewardship secretary of the Evangelical Lutheran Church since 1931 and his denomination's director of Lutheran World Action, on Nov. 23, at the age of 74.

Current Feature Films

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Meet Me After the Show (Fox) Eddie Albert, MacDonald Carey, Betty Grable. *Musical.* Backstage bickering between husband and wife, professional entertainers, complicated by amnesia device. *Lushly technicolored* and set against elaborate night club backgrounds, *time-worn* plot is wearily familiar but played by cast as if they enjoyed it. M,Y

When Worlds Collide (Par.) Richard Derr, Barbara Rush. *Melodrama.* Faced with imminent destruction of world by stray planet, scientists build huge space ship, stock it with young people, animals, books, scientific devices, launch it toward another planet. *Science fiction done so matter of factly* that fantastic events are given air of credibility, but heavy-handedness spoils efforts to convey reactions of people faced with annihilation. M,Y

The Wooden Horse (British; Korda) Leo Genn, Anthony Steel, David Tomlinson. *Melodrama* based on novel of same title relating how three British airmen escaped from German prison camp by constructing vaulting horse in exercise yard to conceal their tunneling operations. *Interesting, authentic* re-creation of P.O.W. life, and effective in characterizations, but not particularly exciting or suspenseful, even in chase through Germany and Denmark after escape. Rather muffled British accents may trouble American audiences. M,Y,C

BEST CURRENT FILMS

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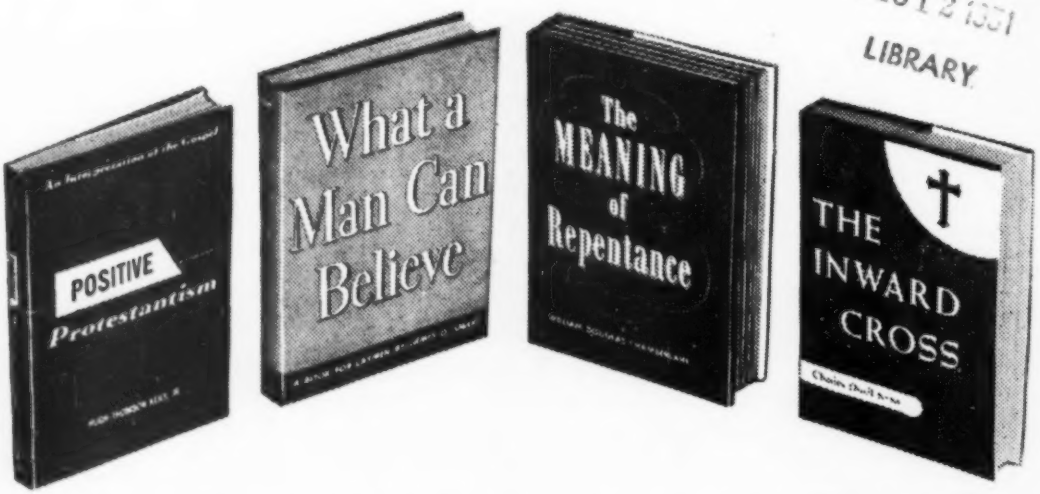

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